CHRISTIAN STATESMAN

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"What Fools These Mortals Be"

THAT alcoholic liquor is the great mocker of mankind is being emphasized today as it has not been in a hundred years. Chemistry and therapeutics, political economy, social science and daily experience all unite with Holy Writ in declaring the folly of hoping for anything good arising from the use of beverage alcohol and in asserting that nothing but evil ensues.

A mocker is one who holds out great hopes to men and disappoints them for his own amusement. It is in this sense that wine is a mocker and this unenviable character is inherent in all beverage alcohol. It promises pleasure and it brings woe. It presents itself as a delightful food and then poisons every cell in the body. It proclaims its nourishing qualities and then weakens every organ of the body. It promises to aid in digestion and then so hardens the albumens that they become almost indigestible.

> **"Wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise."**
>
> **Proverbs 20:1**

It promises intellectual power but ruins the most creative minds. It promises social power and then makes one contemptible in the sight of every normal person. It promises physical power and brings inevitable weakness. It offers to be a friend and becomes a tyrant.

It mocks the physician. It offers itself as a stimulant and proves to be a narcotic depressant. It promises vital heat and then acts like an ice bag. It proclaims itself an antidote for venom and destroys more victims of such accidents than the bite of the insect or the fang of the serpent.

It promises the laborer more work and employs less per unit of investment than any other industry. It promises protection from heat and cold and makes him more susceptible to both.

It mocks the business man as the mistletoe does the oak. It promises to increase the volume of business and industry and then saps the life blood of all normal industry. It promises prosperity and proves to be the greatest concentrator of wealth known to the industrial world.

It mocks the farmer. It promises to increase the market for his produce and then curtails the market for his most profitable commodities. It promises him a larger life and makes his highways the ways of death for him.

It mocks the government. It promises great revenues and then enlarges the cost of government. It promises to promote sobriety and then spends $16,000,000 per annum to increase the consumption of its poison. It promises to reduce crime and then becomes a promoting or contributing cause of nine-tenths of all crime. It promises to abide by the law and then ruthlessly tramples upon all laws that seek to regulate or restrict it.

In times past it has mocked the church and in many instances it does yet. It promises to fulfill the will of Christ in worship and has often proven to be a tempter of the weak. It asks for the blessing of the church upon its fundamental morality and then violates every principle of the hu-

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"SIX STUDIES ON THE DAY"—JUST OFF THE PRESS. SEE PAGE 5

The Sons of Ham

Rev. R. W. Redpath, Beaver Falls, Pa.

Now these are the generations of the Sons of Noah, namely, of Shem, Ham, Japheth. (The sons of Shem and Japheth we omit). The sons of Ham: Cush (Ethiopia in the Greek, both meaning burnt face), and Mizriam (Egypt), and Put, and Canaan. And Cush (Ethiopia) begat Nimrod. He began to be a mighty one in the earth. He built Nineveh and laid deeply the foundations of Babylon (Babel). Sheba in turn was one of his grandsons. Post-flood days knew in fact no greater names nor achievements than those of the Sons of Ham.

But the curse of Noah was not to be denied. Soon it overtook all who owned the ancestry of Ham. That curse was, "A servant of servants shall he (Ham) be unto his brethern." And slavery and servant-hood have been the ceaseless lot of the "burnt-faced" race unto this day. Even Abyssinia, the modern stronghold of the Ethiopian, is ruled by a "David-like" son of Shem. Never, perhaps, has the Ethiopian bowed the knee so much to a Semitic master as now. Semitic influences dominate in religion, government, and language. And Japheth is also not without his Ethiopian servants the world around. Indeed until very recent times, if not until today, the real "burnt-faced" inhabitant of Abyssinia was pounced upon by both Semitic and Japhetic peoples and sold into slavery. Well does the writer remember Teckla, the late God-fearing, kindly servant of the missionary home of the Metheny's in Asia Minor and Pennsylvania. The child of such a stolen and sold Ethiopian slave was she.

That Haile Selassie I and the Semitic leaders about him are seeking to blot out the centuries-old slave trade in Abyssinia there is every reason to believe. And that he has fostered and strengthened the last modern stronghold for the black man's culture and development there is equal reason to assert. For very heartily he has opened his long-shut country to the Protestant missionary. As widely according to those who know him personally he has opened his own heart to Christ as his Savior and King. The United Presbyterian and the Abyssinian inland missionaries have achieved notable successes in a surprisingly short time. Sons of the leaders are graduates of Great Britain's, Germany's, Switzerland's, and America's leading universities. Noted tutors from these same institutions are brought by the King himself for the royal household and the Chieftain's sons.

But in the day when emancipation seemed near the old Noahic nemesis threatens again to o'er-take Ham's sons. Again the other sons of Noah would have them for exploitation and servitude. Chief among these is Italy. Yet in saying that we forget not that other national hands are not wholly unclean.

But why, chiefly, Italy? Answer is made: (1) need of land for a rapidly growing population; (2) need of raw products, oil, gold, cotton and coffee lands; (3) revenge: for Italy has not forgotten how she was thwarted at Adowa in the old-time free-for-all land grabbing days in Africa by England and France and Germany; (4) tardy repayment: for England and France promised without consent of Abyssinia that should the African colonies of Germany become theirs at the end of the Great War, then Italy should have a right to expand from Eriteria and Italian Somaliland; (5) Mussolini: for dictators must make good and the boasts of empire expansion be fulfilled; (6) the Coptic Church gained for the Vatican. Deepest of all we have the answer here. For those who know and whose names dare not be named all attest that now the Roman hierarchy must strike for Abyssinia or never. Never has Mussolini fully revealed his concessions to the Vatican to gain its support. Those who have been in Italy this past summer seem quite unanimous in reporting the driving power towards war with Abyssinia as a "religious fervor." "A religious crusade" as one puts it, special benedictions and masses are for all who set sail for Ethiopia. Also indulgences. All this, notwithstanding the Pope's plea for peace; a plea, indeed weak, as it expressed the deep prayer that Italy might peaceably find room to expand.

No doubt remains if Italy gains the day in Ethiopia under any of the above pretexts as to what will happen to Protestant missions and a Christian king. Be Abyssinia an Italian mandate nation, or even a protectorate, they go. For in Eriteria and Italian Somaliland no new Protestant missionaries have ever been allowed, and any who leave cannot come back. To their credit not a missionary has left these low, hot, insect-infested lands all these years since Italy came into control.

Who is there to stay the "curse of Ham"? Or is it for his sons eternal slavery in body, mind, and soul? Not a few are answering: "It is forever." Many even in America can see no other outlook for the "burnt-faced" race. But in seeing this way they quite overlook the rapid and glorious gains made by a race only two generations out of chains. Sons of Ham there are whose eyes no longer are for sensual things as were those of their father. Sons of Ham there are who are making the best of their God-given places thereby becoming the greatest through bond-servantism. A nation and King of Ham there is who are quite willing to remain within the boundaries set for them by God himself in the days when Peleg the son of Eber was born. (Genesis 10:25). No longer do they seek a brother's country as Nimrod (the rebel) did when he went eastward and built Babel instead of southward to Africa.

Abyssinia within her God-given boundaries; no one dare say what in Christ she may yet be. For He alone can break the "Noahic Curse." In Him all are servants; none masters. Menelik and his highland warriors defended their independence at Adowa against the Italians in the same way that the Greeks defended theirs at Thermopylae and Marathon. They were as courageous as the Belgians in the face of the Germany Army of 1914. In the day that "Ethiopia shall stretch forth her hand unto Christ" the gates of hell or all the fury of modern bomb and shell shall not prevail against her. The soul of earth's most childlike race may yet lead all mightily to Christ in this hour of its trial. The "burnt-faced" race know well how to carry a cross!

Editor's Note: As the proof of this article is read Mussolini's army is waging war upon Ethiopia. It is our hope and prayer that this outrage of this Twentieth Century Nebuchadnezzar against a helpless nation will be stopped under the Kellogg Peace Pact and by the League of Nations, and that the United States will meet her responsibility in this situation.

The Civil Government and the Christian Conscience

Wm. Parsons, D.D.
Inverness, Fla.

In itself there is no positive requirements in our Federal Constitution of anything which the Christian conscience should forbid. Nor is there any provision forbidding what the Christian conscience should require. There are omissions which the enlightened Christian conscience of today would like to insert but there is nothing of a mandatory nature which such a conscience would delete except the successor to the Eighteenth Amendment.

Most of our difficulties between the government and the individual consciences of professed Christians and others who oppose the government on the grounds of conscience arise out of the mal-adaptation of its principles by legislatures and courts, and from the omissions and from the confusion as to the authority of conscience. Prominent among these difficulties today are the disadvantages suffered by conscientious objectors to the use of force in suppressing domestic disorders and to war. Among such there is a constant assertion that they are oppressed by the constitution. And there is some agitation for its amendment by the deletion of the powers granted to the Federal Government to suppress insurrection and to wage war. But just now it would be well if all conscientious objectors to the several lines of policy and law should re-think their positions of antagonism in the light of the real teachings of the Bible.

The Biblical concept of the civil government is that it is one of God's ordinances. That it was established for the purpose of keeping the peace, regulating life where that is needed, promoting the public welfare and serving the people in ways beyond the power of the individual.

Under this theory the civil ruler is as much God's minister as is the ordained churchman. Back of him stands the divine authority. Its sanctions are as real as those back of the church. These two servants of the Almighty are independent of each other. Superior in their own sphere but inferior in the peculiar sphere of the other.

Under this view of life the civil government has the obligation resting upon it to preserve the peace and order of society within its own borders, to defend its own people against all injuries and aggressions from beyond its own borders and to protect its own citizens in their lawful use of the high seas and the air.

In an ideal world this would be done by national and international law enforced by peaceful means and a common administration. Unfortunately we are not living in an ideal world. We are confronted by conditions as well as theories. We must live in and confront the conditions as they are. One of the most real of these conditions is that many people would rather fight than trust to law for the preservation of right and justice. Labor wars, religious insurrections, armed aggressions both from within and from without still make the annals of many nations "one lingering roll of blood and wrong and tears" and the people prefer to have it so. In such a world God has placed the sword in the hand of the civil ruler and commanded him to govern with it when necessary.

Complimental to this obligation of the government is the right of the government to command the service of every citizen in the performance of this task. That includes the right to levy a **posse committatus,** maintain a police force and levy an army and navy and maintain and use them and to conscript every line of industry necessary to such use. But nowhere in his revelation has God given the right to any government to conquer or oppress or destroy any other nation, or to oppress or destroy its own people unjustly with this power. It is true that the Old Testament contains the story of the conquest of Palestine and the destruction of Amalek under God's command. All that we can argue from this is that nations have the right to keep order in the world and preserve its normal life by force if all else fails. But these precedents give no sanction to Mussolini or Japan.

It is against the exercise of this power of demanding service of all citizens irrespective of their private judgment and will that the pacificist and the conscientious objectors take their stand. A stand which we believe to be not only illogical but contrary to the teachings of the Bible.

Thus far in our history, it has been the policy of the legislative branch of our government to ignore this conflict and opposition growing out of it. The executives and the courts, until recently have dealt leniently with it. The reason for this tolerant attitude was expressed by Chief Justice Hughes in his dissenting opinion in the MacIntosh Case. It is that conscience is so valuable an ally in government, in the support of social order and the maintenance of liberty, that it is better to preserve it even when it is in opposition to the will of the government. This is not an exact quotation but it gives the sense.

But in recent years there has been an appeal to conscience against so many policies and laws that the courts have been compelled to build a wall of legal defense in order to maintain necessary and salutary laws. Nearly thirty years ago a Jewish owner of a theater in one of the Alabama cities challenged the state's Sunday Rest Day law on the ground that it ran contrary to his conscience concerning the Sabbath. The Supreme Court of that state took the ground in its opinion that, in the exercise of its police powers the state itself must determine what is for the public welfare and that it could not submit to the dictation of the individual conscience in the determination of its policies. In such cases the individual must submit to this decision. That as long as the government required nothing that violated the conscience of the majority, or their inalienable natural rights, its decisions must stand. This doctrine has been applied by the courts to many questions. Sunday Rest laws, laws concerning the property holdings of church organizations, the sanitary laws such bodies must observe, the limits of discipline that voluntary organizations must observe, and several other classes have all been brought under this rule as well as the conscientious objectors to military service. What the policy of the government shall be must be determined by the government itself and not by the individual. Any other course leads inevitably to the weakness of anarchy. Especially is this true in a polyglot nation such as ours.

Since the World War there has been a distinct growth of pacificism that is not altogether the product of Christian teaching. The preaching of this in the name of Christianity has thrown the world's thought into confusion. This confusion can only be removed by a more strict defini-

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SUNDAY MOVIES— NOVEMBER 5TH

The Pennsylvania Sabbath law was amended at the last meeting of the Legislature as regards Sunday movies. The amendment, which became effective when signed by the Governor, July 2nd, 1935, declares:

"It shall be unlawful for any person . . . or corporation to operate, or engage in any motion picture exhibition, or operate the same on the first day of the week commonly called Sunday before the hour of 'two' o'clock post meridian. Also,

"After the hour of two o'clock post meridian unless the voters of the municipality have first voted in favor of motion picture exhibitions and sound motion picture exhibitions on Sunday as hereinafter provided."

The penalty for violation of the law is a mandatory fine of $50.00 and in default of payment of the same and costs imprisonment for a period of not more than ten days.

The law provides for local option election on Sunday movies at the fall election of 1935 in cities, boroughs, and townships in which five per cent of the highest vote for any candidate in the last election petitions for it or where the Council petitions the County Commissioners to have it placed on the ballot. Where this is done, the following question will be submitted to the electors on a separate ballot at the November election:

Do you favor the conducting, staging, operating and exhibiting of motion pictures regardless of whether an admission charge is made or incidental thereto or whether labor or business is necessary to conduct, stage, operate or exhibit the same after two o'clock post meridian on Sunday.	Yes No

In all other places the law forbids the operation of Sunday motion pictures at any hour whether commercial or not with the heavy penalty referred to above for its violation.

Wherever this question is voted on this fall we urge Christian and patriotic citizens to vote against Sunday movies. The reasons for voting against them will be found in two articles contained in this issue—"Shall the Lord's Day Be Movie Day in Pennsylvania?", and "Warner Brothers and Sunday Movies."

CATHOLICS AGAINST SUNDAY MOVIES

The stand the Catholic Church is taking in opposing Sunday movies in Pennsylvania is both significant and encouraging. Heretofore Protestants have not regarded the Catholic Church as taking an active interest in opposing Sunday afternoon and evening amusements even though commercial in character. Immediately after the signing of the Sunday movie bill by Governor Earle the strong Pittsburgh Catholic weekly began an editorial campaign urging Catholics to vote against Sunday movies November 5th. This campaign has been kept up each week and will be continued until the election. Bishop Boyle of the Pittsburgh Diocese of the Catholic Church has written letters to the editor strongly supporting him in this campaign. We quote from editorials in The Pittsburgh Catholic and from Bishop Boyle's letter as follows:

"Those who vote yes on this proposition will declare themselves in favor of (a) the extension of the craze for pleasure and indulgence (b) the further invasion by commercial interest of the Lord's Day (c) the endorsement of the motion picture industry as valuable or at least harmless. Dare any Catholic vote such an endorsement?

"One does not permit any institution which has shown itself such a dangerous moral menace as has the movie industry to extend its influence unless and until it has demonstrated thorough reformation and repentance. Has the industry reformed? There has been improvement — vast improvement — but it was brought about only by the most drastic measures outside the industry, not from within. And if anyone is foolish enough to think that the reformation is permanent or sincere let him recall that every Class C film which could be gotten past the censors has been shown in this Pittsburgh district, beginning with the chain houses and then forced upon the independent exhibitors—some of them within the last month. Let him recall the indecent stage shows which were shown in the movie houses here—not in the distant past but very recently."

After declaring that neither legislative candidates, the platforms of the political parties declared for Sunday movies, that no committees of citizens, representatives of civic and social organizations, women's clubs, parent-teacher groups, religious societies, lobbied for the bill, the editorial declares:

"All the promotion of this bill was carried on by the commercial interests themselves. It is not even true that the motion picture exhibitors of the state, as a whole, want Sunday movies. The chain houses —those controlled by the Hollywood producers do; most of the independent theaters do not."

Bishop Boyle's Letter

"It is bad enough to have permitted commercial baseball and football on Sunday without adding the talking pictures to the elements that make for the almost complete forgetfulness of the purpose for which the day was set aside. . . . These commercialized amusements have a dubious worth on any day of the week; and the moving pictures especially have shown in the past and may again show, to what degrading lengths they will go to pay the preposterous dividends and salaries which the government permits them in the way of profits. A strong acquisitive instinct and insatiate greed make up the background of commercialized amusement. These qualities are evil for a people whether they are found in industry or commerce or finance, a fact of which most of us are much more keenly aware today than we were six or seven years ago. In the talking pictures these have not only permitted but actually stimulated a degree of degradation that would have been thought impossible if it had not actually happened. On the moral side, the talking pictures are better than they were. But in the matter of taste they still continue to be for the most part ineffable trash with just enough excellent pictures to make it a bit dangerous to generalize. . . . I have faith that the essential rightmindedness of my fellow citizens of all creeds will assert itself at the polls to defeat the measure."

THE CIVIL GOVERNMENT

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tion of the "Christian conscience" and a common sense confronting of several facts. They are:

1. The ethics of the Bible, dealt with as a whole, and under the guiding principles of common law and "the letter killeth but the spirit maketh alive," is the supreme authority for the Christian conscience. This must be true for individuals and representatives of the people.

2. That the reactions of an unenlightened conscience, however popular, are no authority whatsoever, nor are they a safe guide for action.

3. As a matter of wise policy Congress should at once make provision for relieving the tension that has grown up between the government and these conscientious objectors. This should be done, not as the surrender of a right, but in the spirit of Chief Justice Hughes' opinion.

4. A clear definition of the justifiable use of force on the part of the government which could be applied both to domestic violence and international aggressions, so that the blanket condemnations of all war so popular today might lose their force, and thinking be reduced to law and order.

5. Every one who speaks or writes upon this most important question should lay aside cheap generalities and make sensible and necessary distinctions. This should be done in dealing with all insurrections, mob outbreaks and war. To lump all concerned under one opprobrious epithet as "wholesale murderers" simply brands the speaker or writer as thoughtless and naive if not stupid. To apply the divine law against murder to the state, which quells violence within its borders or war from without with greater force, is to entirely lose sight of the fact that God placed the sword in the hand of the civil ruler for this very purpose and he expects civil rulers to use it according to his laws.

6. Christian citizens should condemn all illegitimate use of force by any one. They should stand against mob violence, whether it takes the form of lynchings, vigilance committees, labor wars or community quarrels. They should condemn and oppose all civil war as long as the ballot, or time, or any other peaceable means offer any hope of finally achieving right and justice. They should also set their faces against all war of conquest or revenge, or

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"SIX STUDIES ON THE DAY"

A new book entitled "Six Studies on the Day" is just off the press of the Pittsburgh Printing Company. Its author is R. H. Martin, D.D., who is also author of "The Day," published two years ago. It is published by The National Reform Association. "The Day" was written particularly for pastors and other church leaders who have time and need for a somewhat comprehensive and thorough study of this subject. This book was prepared to meet a much wider and just as urgent need.

It was written to provide a brief discussion of this subject for the millions of Christian youth and Christian men and women who will have to face and become informed on the Sabbath cause if the Christian Sabbath is to be saved to America, particularly to provide a suitable textbook for the study of this subject in Bible Classes, Young Peoples' Meetings, and other interested groups. The subjects of its six studies follow:

The Day: An Institution of Society; Jesus' Attitude Toward It; Its Contribution to America; Sunday Amusements and Sports; Our Sabbath Laws; How Save It to America.

The book is 5½ by 8 inches—the size of the Reader's Digest and contains 100 pages.

In order to place this book within the reach of everyone interested in this cause, old and young, it will be sold at the low price of 25 cents per copy. This is possible only because of the generosity of our friend, Mr. John W. Alexander, whose deep interest in this cause and appreciation of the need of such a book has led him to provide for its publication.

Introduction by Dr. Duncan

The introduction is by Rev. W. Wofford T. Duncan, D.D., LL.D., Pastor of the Lakewood Methodist Episcopal Church, Cleveland, Ohio. We can not better introduce this book to the readers of The Christian Statesman than by quoting from his introduction:—

"A textbook on the American Sunday is greatly needed today. The illiteracy of people and especially of young people on this subject is appalling. 'The people perish for lack of knowledge.' The thousand and one excuses which men give for disregard of Sunday, root themselves in their ignorance of its history and its value to society."

"This textbook will bring the subject before modern students who would not otherwise give it attention. Discussion groups are the order of the day. The forum, where debate can be carried on and the questioning spirit encouraged, provides the most popular type of instruction at the present time. The very neglect of the Sunday question, which we deplore, makes possible nevertheless the element of novelty. Certainly it is not a hackneyed theme to our young people. Some of them have never heard it discussed in church school nor in the sanctuary. They think of the institution as a relic of mid-victorianism. They regard the Puritans as its creator and view it as an instrument of torture devised by those stern ancestors simply to take the joy out of life. Why should they not think so? The newspapers, the magazines, the movies and the radio all tell them this. The public school is silent on the subject, and the voice of the church has grown increasingly feeble. To organize a forum for discussion of the American Sunday would almost be a sensation.

Textbook Needed

"The one great hindrance in the way would be the absence of a textbook. Here is one. It is written by a specialist who has given years to profound study of the question. Not only so, Dr. Martin has been in the thick of the fight projected by the modern enemies of the Day. They have fought for its overthrow by every weapon which clever enmity could devise. They have posed as ardent friends of the common man, as the protectors of the God-given right of youth to enjoy itself. They have clothed themselves in the camouflaged garments of altruism and philanthropy until even some of the elect have regarded them as angels of light. All the while they have been ravening commercialists reaching out itching palms for profits which seven days of business would give them instead of six. Dr. Martin has been all through this conflict. He knows the sophistry and hypocrisy of the commercial foes of Sunday. He also knows the sincere people who have been misled, and he writes these lessons with no vindictiveness and no suggestion of fanaticism, but with a persausiveness and sweet reasonableness which will appeal to all. We wish for these lessons the widest study."

Order from the National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

Association Activities

The Association's Winona Lake Assembly program was one of the best in many years. It covered four weeks beginning July 16th and included 30 addresses by the following nine speakers: William Parsons, D.D.; Rev. H. B. Mansell; John Coleman, Ph.D.; R. A. Hutchison, D.D., LL.D.; R. A. Blair, D.D.; W. S. Fleming, D.D.; Frank J. Niles, D.D.; R. H. Martin, D.D.; and Hon. Louis E. Graham, former United States District Attorney of Western Pennsylvania. All of the addresses were of a high order and practical. So great was the interest in Mr. Graham's addresses on "Law Enforcement and Crime" that they have been requested for publication.

Rev. H. B. Mansell, Chairman of the Field Committee of The National Reform Association, gave nearly three weeks of his vacation to work in the interests of temperance and the Sabbath in a number of Western Pennsylvania counties. That he rendered a much needed and effective service is evident from the statement of what he did as found in an article by him in this issue. This work was done without financial remuneration. He has our hearty appreciation and thanks and we are sure also that of those whom he contacted in these counties. There is great need of work of this character and as he suggests in his article it would be a wise use of the Lord's money in the hands of those interested in these causes to use it in providing funds necessary to carry it forward.

We are publishing leaflets containing the substance of articles and editorials in this issue with some additional material on Sunday movies and liquor for distribution in local option contests this fall. Write The National Reform Association, 209 Ninth Street, Pittsburgh, Pa., for samples and quantity prices.

Other Association activities crowded out for lack of space.

Shall the Lord's Day be Movie Day in Pennsylvania?

Following are reasons for voting against Sunday movies in the many cities and towns throughout Pennsylvania where this question will be voted on in the election, November 5th:

1st. Sunday movies will secularize and commercialize the Lord's Day—the day set apart by the law of God, by American tradition and in most states of the Union by law, for rest and the cultivation of spiritual life.

2nd. Sunday movies are a commercial enterprise which militate against the effective functioning of the spiritual agencies which operate chiefly on the Lord's Day—agencies that build the character of the people and promote the public peace and public morals.

3rd. Many motion pictures are unfit for exhibition on week days, much less on the Lord's Day. The current run of motion pictures has been so injurious to public morals and especially to American youth that the Protestant, Catholic and Jewish churches of America have arisen in protest against them, and united in a campaign to compel the industry to be decent. Under such circumstances shall the moral and Christian people of Pennsylvania permit this industry to come into the Lord's Day, operate on a level with the churches, and compete with them in their program for character-building and public righteousness?

4th. In these days practically everyone has time and opportunity to attend the movies on week days. If we had the long hours of labor in industry and business of former days this would not be true. But now, with an eight hour day in most lines of business, a Saturday half holiday, and the trend toward shorter hours and a whole Saturday holiday there is no excuse for Sunday movies.

5th. Sunday movies would make the motion picture business a "Special Privilege" industry. Other lines of business confine their operation by choice, custom, or law to six days of the week. Why should we make this a "Special Privilege" industry by permitting it to operate seven days of the week?

6th. There is no financial profit to the industry from operating every day of the week. As a prominent independent operator said: "Most people have about so much money to spend on amusements—and this includes the movies. If we operate our theaters on Sunday the box office receipts on that day will exceed those of a week-day but it will cut down receipts of week days and at the end of the week we will have taken in no more than if we operated only on week days. Besides we will have had the extra expense of operating on Sunday."

7th. The Sunday movie law under which the vote on Sunday movies is by cities, boroughs, and townships instead of by state-wide referendum is unfair to the independent theater operators. (See article on "Warner Brothers and Sunday Movies" in this issue). For this reason it was opposed by many of the independent theater men of the state.

8th. Sunday movies are prohibited by state law in 20 states of the United States. In addition they are under the ban of law in many places in other states which have a local option law on Sunday movies. Pennsylvania has been regarded as the Keystone State of the Union in its regard for the Sabbath and its high standard of Sabbath keeping.

"What Fools These Mortals Be"

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manity for which the church stands.

It mocks us all by promising to clean up and be decent and then affiliates itself with every form of vice, corruption and shame. It mocks the Almighty by taking one of the natural resources created for the service of mankind and makes of it the great destroyer of nations as well as individuals.

How long, O Lord, How long, will men be fooled by, not this impersonal thing that destroys them only, but by the men that use it to exploit the race for their own aggrandizement.

W. P.

The Civil Government, etc.

one that is waged for room for surplus populations, for a place in the sun, or for the supremacy of influence among the powers of the world. If need be this opposition should extend to his refusal to bear arms, pay taxes, or buy bonds, or work in munition factories. But when the war is to preserve the liberties and rights of mankind within the nation, to preserve peace and order or to resist aggressions from without, or to protect the citizen in his legitimate use of the seas or the air the Christian should support his government without question or compulsion.

How then can the possible conflict between the Christian conscience and the civil government be composed in such a way that both shall be satisfied, is the great ques-

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Quiet Observer's Column

Rev. H. B. Mansell

Those who believe that righteousness exalts a nation should watch the propaganda in favor of legalized gambling. It is already appearing in popular magazines and the chain newspapers. Some of the same people who put over repeal are active in this drive which is apparently concentrating back of a New York congressman's bill to establish a national lottery.

The revenue argument, used in favor of repeal, is applied to this evil also. People will gamble no matter what the law is; so why not get revenue from it. The articles exaggerate the amount of money involved as was the case with repeal. With an amazing frankness they now urge that gangsters as "Dutch "Schultz" were not "policy kings" but only "beer barons." It is frankly admitted that Al Capone made more money out of gambling than out of liquor. It is even acknowledged that the notorious Valentine's Day massacre in a Chicago garage was not over bootleg liquor but involved the gambling resorts of Cicero, a suburb of Chicago. Though liquor has failed to produce more than a fourth of the revenue the country was promised, the false prophets are brazenly saying that gambling will produce millions of money for the unbalanced budget of Uncle Sam. Unable to drink ourselves out of debt we must gamble our way out.

The brazenness with which this propaganda is advanced is astonishing. One must ask if this fails—as it would—to produce the promised revenue, what next? Will the same sinister forces then say that Al Capone obtained most of his allegedly large income from houses of ill fame? And will they urge a national system of licenses for revenue from such a source? Must Uncle Sam's rake's progress be from liquor, to gambling, to prostitution? The logic back of repeal leads from one to the other inevitably. How nauseating must the proposal be to arouse the moral common sense of the American people?

The Civil Government, etc.

tion of the day. The answer is simple. Let both acknowledge the supreme authority of Christ and live and work under his laws. Let both remember that in its own sphere, both are supreme, but only in that sphere. Then outside obey God's ordinance.

Warner Brothers and Sunday Movies

Warner Brothers led the fight of the big chain theaters for Sunday movies in Pennsylvania. Independent motion picture owners say so. Every informed person knows they did. They brought a trainload of their employees and supporters from Philadelphia to Harrisburg (paid their fare) twice, and packed the House and Senate chambers at hearings on the Sunday movie bill. Who and what are Warner Brothers?

First. Warner Brothers, Inc., is one of the five or six big motion picture producing and distributing companies, headquarters in New York City, which dominate the entire motion picture industry. They have also entered the exhibitor's field and own or operate 438 theaters in 23 states. 135 of these theaters are located in Pennsylvania, 58 of them in Philadelphia, 15 in Pittsburgh. They operate nearly one-seventh of all the theaters in the state. In the fight between the big chain theaters and the Independents for control of the exhibitor's field they are on the side of the big monopolist theaters.

Second. Warners have been operating theaters in Pennsylvania on the Lord's Day in violation of the state law. They have publicly advocated to theater managers the violation of the law. In the March 16, 1935, issue of Motion Picture Herald, a leading trade magazine of the industry, an article appeared by Joe Feldman, Publicity Director, Warner Theaters, Pittsburgh Division, entitled, "What To Do About Sunday Shows," in which he advises theater managers of undercover and clever methods of opening their theaters in violation of law, and cites Johnstown and Washington, Pa., as places where these methods have proved successful. Will the people of Pennsylvania allow a foreign corporation of New York City, law violators and advocates of law violation to dictate what shall be done on the Lord's Day in Pennsylvania?

Third... The Sunday Movie Law was enacted in such form as to discriminate against the independent and smaller exhibitors in favor of Warners and the other big chain theaters. The law, instead of providing for a state wide referendum on Sunday movies in which case all theaters throughout the state would either have been permitted to open on the Lord's Day or required to close, it provides for local option elections by cities, boroughs and even townships, the result in each of these to be determined by majority vote. Most of Warner and other big chain theaters are located in the big cities where on account of the strong liberal sentiment the vote will most likely be for Sunday movies. In the smaller cities and towns where most of the independent theaters are located, the moral sentiment is much stronger and the vote will most likely be against Sunday movies. In this way Warner and other big theaters expect to reap the entire benefit of Sunday patronage from the independent theater districts as well as their own throughout the state. The Independents resent this unfair sportsmanship.

Fourth. Warner Brothers are increasing their wealth at the expense of local exhibitors and of the people. Recently the Federal Trade Commission of the Government published the salaries and bonuses paid high salaried officials and executives. Included in this list were those of the motion picture industry. The Motion Picture Theater Owners of Western Pennsylvania (Independents) published a poster giving the salaries and bonuses paid officials and executives of some of the big producing companies. Included in these is Warner Brothers, Inc., as follows:

Warner Brothers Salaries and Bonuses

Year	Salary	Bonus
1929	$520,000	.....
1930	520,000	10,000
1931	486,916	465,000
1932	376,497	120,000
1933	280,575	.....

(Annual salary in effect Sept. 1, 1933 ..... $260,000)

"By agreement dated September 1, 1928, with Renraw, Inc., the services of the three Warner brothers were engaged for a period of six years at $10,000 per week and the agreement further provided that the three Warner brothers would not directly or indirectly engage in any competitive business during that period of time, and in consideration of the foregoing were given 15,000 shares of Warner Brothers Picture, Inc., common stock outright and 75,000 shares per year provided they lived." (Note that Renraw is Warner spelled backwards).

There are other reasons for working and voting against Sunday movies in Pennsylvania but Warner Brothers is an all-sufficient reason.

Field Work in the Interests of Social Reform

Rev. H. B. Mansell, Pastor, Methodist Episcopal Church, Aliquippa, Pa.

Repeal has left to Pennsylvania local option elections as a means by which opposition to the liquor traffic can be registered. When beer was legalized in the Spring of 1933 provisions was made for such elections the next November if petitions were properly presented. After repeal similar provisions were inserted in the liquor laws. These have been retained in the revisions made this year.

In the western part of the state comparatively few communities have held local option elections. In connection with the Board of Temperance of the Pittsburgh Conference of the Methodist Church the Field Committee of the N. R. A. has gathered the results of these and also the returns of the 1933 votes on repeal and on Sunday sports. In the nine counties — Allegheny, Armstrong, Beaver, Butler, Indiana, Somerset, Venango, Washington and Westmoreland — 263 boroughs and municipalities voted against Sunday sports. In these counties, with Greene and Venango added, 191 places rejected repeal. It is interesting to note that with two counties added the vote for prohibition of liquor was markedly less than that for the preservation of the Sabbath. This should be encouraging to the moral forces as they face the Sunday movie elections next November.

In the counties surveyed there were 68 places which tried to banish beer in 1933; of these 40 were successful. A study of the defeats reveals that our hardest problems is to be found in the industrial centers with a large proportion of foreign born voters. The dry side also suffered from a lack of knowledge and from a tendency on the part of many voters to ignore the whole dry issue. The next year, last fall, saw 60 votes on the sale of liquor. Many of these were in places which had banished beer the year before but others were in new territory. Lines were drawn with more care and as a result 52 victories were recorded.

The long delay in the passage of the revised liquor laws this year greatly handicapped the dry forces. Where petitions were circulated under the old law new petitions had to be prepared. There was also a lack of any direction by a central organization with funds to place workers in the field. Most of the places which voted against repeal are found in the rural sections. Local leaders there found it difficult to secure correct information regarding the steps to be taken. With a view to helping them the writer, who is chairman of both the committees named above, took a large part of his vacation to visit such places. Without a car of his own he induced friends of the cause to pass him on from place to place.

The response to this volunteer effort was most encouraging. After it was clear that he was not raising money there was decided eagerness in most places. In some, local conditions made caution advisable. If conditions were adverse in the opinion of good local advisers then it was deemed better to wait another year. If we try and lose we may not, under the present law, try again for another four years. If things seemed doubtful then the necessary forms were left with the advice that local leaders meet and if prospects seemed sufficiently favorable then the petitions would be circulated; if not then an attempt could be planned for next year. In some places everything was ready and petitions had been circulated. In others the situation was complicated by the local council of the small borough being very anxious to have the small sum paid for the liquor license. In a few cases the local workers had to be instructed in the necessary steps by which reluctant authorities could be required to do their duties.

In all over sixty communities were contacted in less than three weeks. Most of these had voted against repeal though a few had given that backward step a majority. They were, for the most part in three counties—Beaver, Butler, and Armstrong. Three were in Indiana and one, Richland, was the only township or borough in Allegheny county which voted against repeal. It was with regret that other counties could not be included in this effort. Some letters were written and it is probable that local opinion contests will be staged in every county of western Pennsylvania. It is regrettable that there are not funds by which this work could be organized in every favorable locality. It is quite difficult, especially in the smaller places, to secure accurate information regarding the legal technicalities which must be observed. Attempts which fail because of some slight oversight discourage both the people directly concerned and our whole cause by minimizing the volume of dry opinion.

Moreover the resentment against repeal is rapidly rising. This is evidenced by the determination of the good people in such boroughs of Allegheny County as Wilkinsburg, Forest Hills, Aspinwall, Tarentum, Brackenridge, Bellevue, and East McKeesport, and also the Townships of Penn, Plum and others to vote liquor out this coming November. These were spontaneous efforts on the part of residents disgusted with the road houses and beer gardens. It is good evidence that the time has come when plans should be made for a strenuous effort in every place where a vote is held this fall. A high percentage of victories will pave the way for greater efforts next year. Careful study should be given after the elections to the plans which were crowned with victory and also of the places where defeat is suffered. Guided by experience early steps should be taken to set up similar contests in a much larger number of towns and rural places next year. The attention of candidates for both the state legislature and congress should be called to the rising tide of dry sentiment.

If friends of temperance could provide not less than $3,500 it would be possible to place a worker in the field on a modest salary with enough to enable him to travel around, collect information regarding local opportunities, make contacts, furnish information, and carry on correspondence. He would be able not only to help in the local option contests over liquor but also in those involving the opening of the movie theaters on the Sabbath. He cannot do this if he is expected to hold public meetings for the purpose of raising money. It should be quite clear to the friends of the dry cause that the necessity of closing every gathering with a plea for subscriptions has become too much of a handicap. If there are good friends who could and would make provision for this work it would, in all probability, develop new friends and lead to new resources; but the initial year should be provided for at the beginning.